786/92

FATAWA AMERICA

az

qalam

Hazrat Allama Maulana Mufti
Mohammad Azam Saheb Qibla
Sadar Mufti Razvi Daar-ul-ifta
Huzoor Mufti-e-Azam
Alaihirrahmah
BAREILLY SHAREEF

786/92

(Pahle ise Parhen)

Hamaare Razvi Daarul-ifta Bareilly Shareef men America se kisi ghair moqallid aalim ne taqleed ke inkaar par mushtamil 28 sawalaat bheje aur in sawaalon ke jawabaat talab kiye. Huzoor Mufti-e-Azam alaihirrahma ke daftar se in sawaalon ke jawaab likhne ke liye 28 sawaalon wala istifta mujhe diya gaya. Yeh istifta Urdu zabaan aur angrezi rasmul khat men tha. isko urdu men kiya gaya aur urdu hi men jawaab likhe gaye phir jawabaat ko angrezi rasmulkhat men bhi kar diya gaya taaki America waghairah men jo loag Urdu bolte hain magar Urdu parhna nahin jaante woh bhi angrezi rasmul khat ke zareeye parh len. 28 sawaalon ke jawaab ek achchha khaasa taweel mazmoon ho gaya jo ghair moqallediyat ka baatil shikan jawaab aur fitna-e-Najdiyat shaitaani Tauheed-o-wahdaaniyat ka radde basawaab bhi ho gaya baaz ahbaab ki khuwahish huei ki ise ek kitabcha ki shakl men shaaye kar diya jaaye taaki iska faaida aam ho jaaye. Lihaaza Urdu aur angrezi donon rasmulkhat men ishaat ki gaei. sawalaat ki tuti phuti jo ibaarat thi woh baqi rah gaei taaki asl sawaal men taghaiyur na ho chunki sawalaat America se aaye the is munaasibat se iska naam fatawa America rakh diya gaya.qarieen se arz hai har sawaal ko pahle parhkar numbar waar uska jawaab parhein.

Mohammad Azam ghuferalahu
6Rajabulmurajjab 1431 hijree.

Allama Iqbal kahte hain: Bismillahirrahmaanirraheem

Kar Nahin Justujoo Haq men Zauq -o- Shouq
Hai Faqat Tauhid -o-Sunnat Amn -o- rahmat ka tareeq
Ummati kahlake Payambar ko tu ruswa na kar
Fitna-e-Jung -o-Jidaal taqleed se paida na kar

Haq ki khidmat men Qabil e Tawajjoh chand sawalaat

Ummat-e-Musleman ke andar is waqt jo fasaad bigaad aur inteshar firqhabandi nazar aa rahi hai is ko dekh kar hamaare zahen mein mukhtalif sawalaat paida hue hain. Hum musalmanon ko daawat dete hain ke woh in sawalaat per sanjidgi se ghaor karen. In ka hal talaash karen aur haq tak pahunchne ki koshish karen aur agar sanjida wa mudallal jawaab dasteyab ho jaye to hum ko bhi muttala farmayein.

1. Taqleed ki sharayei Haisiyat kya hai farz, sunnat wa wajib ya haraam.?
2. Rasoolullah sallallahu taala alaihi wasallam qayamat tak paida hone wale tamam insanon ko zillat se bachane , sirate mustaqeem par qayam rahne aur aaqhirat mein najaat paane ke liye kya chodkar gaye hain. Char Imamo ki taqleed ya ittebaye kitab wa sunnat Jaise ki Rasoolullah sallallahu taala alaihi wasallam ka irshad hai. "Taraqtu fikum amraine lan tadillu ma tamassaktum bihima kitabullahi wa sunnate rasoolihi" (Mishkaat Shareef)

Tarjuma- Main tum mein do cheezein chod kar ja raha hoon jab tak tum in dono ko mazbuti se thame rakhoge hargiz gumrah na hoge (woh do cheezein) Allah ki kitab aur uske Rasoolullah sallallahu taala alaihi wasallam ki sunnat hai.?

3. Agar sahaba-e-kiraam kisi ki taqleed kiye bagair deen-e-Islam (kitab wa sunnat) par amal paira the to aaj yeh namumkin kyoun hai?
4. Rasoolullah sallallahu taala alaihi wasallam ke farman ke mutabiq har zamaane main haq par qaayam rahne wali ek jamaat rahegi jaisa ki Rasoolullah sallallahu taala alaihi wasallam ka irshad hai. "meri ummat mein ek jamaat hamesha haq par qaayam rahegi" -(Saheeh Bukhari) . Phir charon jamaaton ko haq par kehna shariyat ki kis daleel se hai?
5. kya qayamat ke din Hanafi Shafeyei waghaira apne imamon ke naam se pukaare jaayenge jin ki woh taqleed karte the jaise ki irshad bari hai. "Jis din hum bulaayenge tamam insaano ko unke imam ke saath" (sura-e-Bani israeal aayat no.17)?
6. kya shuru Islam se lekar aaj tak imam Abu Hanifa radiyallahu taala anho, Imam maalikradiyallahu taala anho, Imam Shafeyeiradiyallahu taala anho Imam Hambal radiyallahu taala anho ke siwa koi aalim ya faqeeh paida hi nahin hua? agar hue to sirf inhi charon ki taqleed kyuon zaroori hai?

7. Agar charon men se kisi ek ki taqleed ki tab bhi uski najaat kahan? Kyuon ke hanafi maslak ki mashhoor kitab "Durr-e-mukhtaar jiske 26 fatawa shami jild safah no.120 mein hai "Laanat ho hamare rab ki us shaqhs par ret ke zarron ke barabar jo Abu hanifa radiyallahu taala anho ke qaul ko rad kare" yani Shafeiyon, Maalikiyon aur hambaliyon par rab ki laanat hogi phir chaaron maslak barhaq kis tarah hue. Hanafiyon ke nazdik sirf wahi haq par hain baqi sab laanat ke mustahiq hain.

8. Agar charon maslak haq par hain yani charon imamon ke muqalledeen haq par hain aur har shakhs ko apne imam ki taqleed lazim hai ab agar ek Shafeyei maslak ka admi imam ke pichhe sura-e-fatiha ko farz manta hai aur parhta hai to woh haq par hai ? isliye ke woh imam sahab ki taqleed kar raha hai? aur ek jamaat (mowahhedeen)ka yahi amal na haq hai? isliye ke woh nabiye kareem sallallahu taala alaihi wasallam ki itteba kar raha hai?

9. kya qayamat ke din Allah namazon ka hisaab hanafi, Shafeyei, maaliki aur hambali maslak ke mutabiq lega?

ya aap ki tarah imam Shafeyei ki taqleed men imam ke pichhe sura-e-fatiha parhne waale woh haq par aur rasoolullah sallallahu taala alaihi wasallam ki itteba men imam ke pichhe sura-e- fatiha parhne wale ko batil qarar dega?

10. ek jamaat itteba-e-sunnat samajh kar rafeyadain (yani ruku se qabl aur ruku ke baad aur tashahud se uthne ke baad dono haaton ko kandhe tak uthaye) kare to ise mansooqh matrouq kaha jaata hai aur yahi amal (rafeyadain) Shafeyei maslak ka kare to woh mansookh aur matrook kyoun nahin?

11. kya hum islam ko char firqon men taqsim karke giroh bandi aur firqabandi nahin kar rahe hain. Jise Allah taala ne quran majid men(la tafarraqu) kah kar saqhti se roka hai.

12. Kisi muqallid alim, mufti, ya shaikh-ul-hadees ko koi saheeh hadees mil jaye jo uske imam ke qaul ke khilaf ho to us alim ya mufti ko kya karna chahiye. agar woh yeh keh kar sahi hadees ko taal de ke hamare imam ka maslak nahin hai to woh momin raha ya nahin. jaise ke bari taala ka irshad hai. " so qasam hai tere rab ki woh momin na honge. yahan tak ki tujh ko munsif janen aur jhagre mein jo in mein uthe phir na paven apne ji mein tangi tere faisle se. aur qubul kare khushi se." (Sura-e-Nisa aayat no.65)

13. Agar charon imaam masayel ko quraan ya hadees se lete rahe to aaj ulama-e-kiram ko masayel quran wa hadees se lene me kya koi gunaah ya azaab milega?

14. Agar islam daira hai char barhaq imamo mein to agar kisi shakhs ne sirf ek hi imam ki taqleed ki to kya usko pura islam mila, aise kyoun nahin ke sirf ek hi hissa mila ho baqi teen hisse chhut gaye hon. charon imam ki taqleed ke

liye umar ya din ke char hissa karna zaroori to nahin. Agar zaroori nahin to kya islam mein pure dakhil huye?

Jaise ke bari-e-taala ka irshad hai"aye imaan walon islam me pure pure daqhil ho jao"- (Sura-e-Baqrah aayat no.208)

15. Qayamat ke din hamd ka jhanda sirf imam azam rasoolullah sallallahu taala alaihi wasallam ke hath mein hoga ya charon imamon ke jhande bhi alag alag honge?

16. Agar namaz ko Hanafi, Shafeyei, maaliki, Humbali tariqe par hi padhna zaroori hai to rasoolullah sallallahu taala alaihi wasallam ki namaz ka tariqa kis ke liye zaroori hai . jaise ke hadees mein irshad hai "sallu kama raaitumuni osalli" (Bukhari shareef)

Tarjuma- Namaz padho jis tarah mujhe padhte hue dekhte ho.

17. Hanafiyon ne taasub ki buniyad par Shafeyei mazhab ke logon ko andhadhund qatl karna shuru kar diya aur jitne Shafeyei hath lage sab qatl kar dale gaye (zafar mubin 39/1) agar ahnaaf ke nazdeek Shafeyei haq par the to begunah Shafeyeiyon ka khoon kyoun bahaya gaya?

18. Agar ek jamaat (muwahhideen) rafeyadain kar ke sine par haath baandhe. aamin bil jahr kahe to muqhalifat me kitaben likhi jaati hain aur stage sajaye jaate hai. wohi amal Shafeyei maslak ka shakhs kare to barhaq hai? aisa kyoun?

19. Ijma'a ki tareef kya hai ? aur kin logon ka ijmaa motabar hai? kya taqleede shakhsi par ijmaa hua hai? agar hua hai to kab? kahan aur kin ka ?

20. In char imamon ne kaise taleem payi? bazariye wahi ya digar aimma se? agar aimma se unhone taleem hasil ki to kya inke asatiza inse afzal the ya mafoul?Agar afzal the to unki taqleed kyon nahi ki jaati? aur khud charon aimma rahemahomullah ne taqleed ke mutalliq kya farmaya hai?

21. charon aimma afzal hain ya charon khulafa-e-rashiddin Rahmatullahi taala alaihim? agar khulfa-e-rashidin Rahmatullahi taala alaihim afzal hain to fir inki taqleed kyoun nahin ki jaati?

22. Hazrat Hasan Radiyallahu taala anho, Hazrat Hussain Radiyallahu taala anho, Hazrat Zain ul Abidin Rahmatullahi taala alaihe, Hazrat Imam baqir Rahmatullahi taala alaihe aur imam jafar saadiq Rahmatullahi taala alaihe charon aimma se afzal hain ya char imam inse afzal hain ? Rasoolullah sallallahu taala alaihi wasallam ke in aimma ke muqallid ko to hum sheeaa rafzi kahen aur inse kam darje ke aimma ki taqleed ko hum farz manen. is tafriq ki wajah kya hai?

23. Taqleede shakhsi ke mutaalliq quran wa hadees me kya hukum hai? agar taqleed ka hukum hai to ayat aur hadees saaf saaf likh dijiye jis mein yeh ho ke falan imam ki taqleed tum par farz hai aur jo na karen woh la mazhab hai.

24. agar char aimma apni taraf se yeh koshish karte rahen ke masayel quran aur hadees se layen to hum aisa kyoun nahin kar sakte?

25. Hazrat Eisa alaihissalaam nuzul ke baad charon aimma men se kis ki taqleed karenge? aur charon me se kiski fiqh ko nafiz karenge aur kiski tableegh karenge? Is silsile men quran wa hadees ki roshni me jawab matloob hai?

26. kya taqleed mein hum imam ke qaul ke muqable mein hadeese rasoolullah sallallahu taala alaihi wasallam tark karke jannat se mahroom nahin ho rahe hain? jaisa ki rasoolullah sallallahu taala alaihi wasallam ne farmaya "Jisne meri itaat ki woh jannat me dakhil hoga". (Bukhari shareef)

27. Kya qabr men yeh puchha jayega tu kis imam ka muqallid tha ya tera imam kaon hai?

28. Kya hum rasoolullah sallallahu taala alaihi wasallam ke muqable ghair nabi ki itaat karke apne amaal barbaad nahin kar rahe hain? Jaisa ki irshade bari hai."Aaye logo jo iman laye ho Allah aur uske rasool sallallahu taala alaihi wasallam ki itaat karo (aur itaat se munh na morkar) apne aamaal zaye na karo" (sura-e- mohammed aayat 23)

Aakhir men moaddibana iltimaas hai ki in sawalaat par sanjidgi se ghaor karein aur agar koi ikhtelafie tashnagi baqi rah jaye to quran aur hadees ki taraf ruju karein jaisa ki qurani usool aur hamare imaan ka taqaza hai."Aye imaan walon! hukum mano Allah ka aur hukum mano rasoolullah sallallahu taala alaihi wasallam ka aur hakimo ka jo tùm men se hon fir agar jhagad paro kisi cheez mein to isko ruju karo taraf Allah ke aur Rasoolullah sallallahu taala alaihi wasallam ke agar yaqeen rakhte ho Allah par aur qayamat ke din par" (Sura-e-Nisa aayat no.59)Aapki imaani ghairat aur deeni hammiyat ka taqaza hai ki aap haq ki justujoo karen ki kahin aisa to nahin ki hum charon maslakon main taqseem hokar siratemustaqeem chhor kar shaitan ki rah par chal rahe hain. jaisa ki hazrate Jabir radiyallahu taala anho se riwayat ki kahte hain ki hum rasoolullah sallallahu taala alaihi wasallam ki khidmat men baithe hue the ki aapne ek sidhi lakir khinchi phir do lakiren iske dayen aur do lakiren iske bayen khinchin phir darmiyani lakir par dast-e-mubarak rakh kar farmaya yeh allah ki rah hai. phir yeh aayat parhi " aur yeh meri seedhi raah hai is par chalo aur doosri raahon par mat chalo woh tum ko allah ki raah se hata dengi"(Ibne Maaja)aur iske alawa ek aur riwayat musnad ahmad aur nasaei men hai jis men yeh izafa hai ki darmiyani seedhi lakeer siratemustaqeem waali raah hai baqaya rahen shaitan ki raah.

Bismillahirrahmaanirraheem

ki mohammad se wafaa toone to hum tere hain
yeh jahaan cheez hai kya laoh-o-qalam tere hain

Aljawaab

Dr. Iqbaal to Hanafi hain sawaalaat ki ibtidaa men unke do ashaar ko likhna aur dusre sher men taqleed se taqleed-e-aemmaa muraad lena bilkul ghalat hai taqleed se unki muraad aabaa-o-ajdaad ki ghalat baaton wa ghalat khayalaat men taqleed muraad hai yeh ghair moqalledeen ki aadat wa khayanat hai ki woh Quraan-o-hadees waghairah men mutakallim ki moraad ki bajaaye apni man maani man garhat moraad lete hain. Mohammad Azam ghuferalahu.

Aljawaab:(1) Taqleed ke do manaa hain ek loghawi dusra Sharaie. Loghawi manaa hai gale men qaladah yani har ya patta dalna. Taqleed ke Sharaie manaa hain kisi ke qaul-o-fel ko apne uper laazim-e-sharaie janna yeh samajhkar ki uska kalaam aur uska kaam hamare liya hujjat-o-daleel hai kyonki ye sharaie mohaqqiq hai jaise ki ham massayel-e-sharaiya men apne imam Abu Hneefa rahmatullahe taala alaihe ka qaul-o-fel apne liye daleel samajhte hain aur dalaayele Sharaiya men nazar nahin karte Usool-e-fiqh ki mashhoor kitab Noor-ul-Anwaar bahs-e-Taqleed men hai Attaqleedo ittibaurrajule ghairahu feema sameahu yaqoolo awfee felihi ala zame annahu mohaqqiqun bilanazrin fiddaleele yani taqleed-e-Sharaie ke manaa hain kisi shakhs ka apne ghair ki ittiba karna uske qaul ya uske fel men daleel men nazar kiye baghair yeh samajhkar ki woh mohaqqiq hai neez Imam Ghazali kitab-ul-Mustasfa jilde dom men farmate hain Attaqleedo howa qaboolo qaulin bila hujjatin yani muhaqqiq-e-Sharaie ke qaul ko qabool karlena baghair daleel ke. Taqleed ki is tareef se maloom hua ki Huzoor Alaihissalato wassalaam ki itaat ko taqleed nahin kah sakte kyunki unka har qaul-o-fel daleel-e-Sharaie hai aur taqleed men daleel-e-Sharaie ko na dekhna hota hai lihaza ham Huzoor Alaihissalato wassalaam ke Ummati kahlayenge na ki moqallid isi tarah Sahaba-e-kiraam wo Aimma-e-deen Huzoor Alaihissalato wassalaam ke ummati hain na ki muqallid isi tarah Aalim-e-deen wa Muftiy-e-Shara mateen ki itaat jo aam musalmaan karte hain usko bhi taqleed na kaha jaayega kyunki koi bhi in Aalimon ki baat ya unke kaam ko hujjat nahin banata balki yeh samajhkar unki baat maanta hai ke Aalim Maulvi hain kitab dekhkar kah rahe honge agar sabit hojaye unka yeh qaul ghalat tha kutub-e-Fiqh ke khelaaf tha to koi bhi na maane barkhilaaf qaule Imam Abu Haneefa ke ki agar woh Quraan ya Hadees ya ijmaa-e-ummat ko dekhkar masla bayan farmaden to bhi qabool aur agar apne qayaas se hukm de den to bhi qabool hoga. Huzoor Sallallahu taala alaihe wasallam ki itaat aur Ulamaa-e-kiraam ka ittiba yeh taqleed nahin aur Imam Abu Haneefa waghairah aimma ka ittiba taqleed hai yeh farq zaroor yad rakhna chahiye.

Taqleed do tarah ki hai Sharaie ghair Sharaie. Taqleed-e-Sharaie Shariat

ke ahkaam men kisi Imam ki Pairavi karne ko kahte hain Jaise Namaaz, Roze, Haj, Zakaat waghairah ke masail men aimma-e-deen ki itaat ki jati hai yeh taqleed wajib hai aur Taqleed-e-ghair Sharaie dunyawi baaton men kisi ki pairavi karna jaise Atibba Ilm-e-Tib men Bu Ali seena ki aur Shoara bare bare Shoara ki isi tarah har peshawar apne pesha men us fun ke mahereen ki pairavi karta hai ye Taoleed dunyawi jaayez hai. Sufiyaa-e-kiram jo wazayef aur aamaal men apne mashayekh ke qaul-o-fel ki pairavi karte hain woh Taqleed-e-deeni to hai magar Taqleed fishshariat nahin balki Taqleed fittariqat hai is liye ki yeh Sharaie masaayel haram-o-Halaal men Taqleed nahin haan jis cheez men Taqleed hai woh deeni kaam hai taqleed-e-ghair Sharaie agar Shariyat ke khilaaf men hai to haraam hai. Agar khilaaf-e-Islaam na hoto jaayez hai boorhi auraten apne baap daada ki ijaad ki huie Shaadi Ghami ki un rasmon ki paabandi karen jo khilaaf-e-Shariat hai to yeh taqleed najayez-o-Haraam hai aisi hi haraam taqleed ke bare men Quraane kareem jagah jagah momanaat farmata hai.aur aisi taqleed karne waalon ki buraayie bayaan farmaata hai Quraan-e-kareem men hai waeza qeela lahumuttabeou maa anzalallahu qaalu balnattabeou maa alfaina alaihe aabaana. Aur jab unse kaha jaye ki Allah ke utaare par chalo to kahen ham to uspar chalenge jispar apne baap dada ko paya is aayat men aur is jaisee doosri aayton men isi taqleed ki buraie ki gaie hai jo baap dadon ke haraam-o-najayez kaamon men ki jaye ki choonki hamaare baap dada aisa karte the hum bhi aisa karenge chahe yeh kaam naajaayez hi kyon na ho yeh taqleed haraam aur baaz surat men kufr hai rahi taqleed-e-Sharaie aimma-e-deen Imam Abu Haneefa waghairah ki taqleed isse in aayaat ka koi taalluq nahin in aayaat se taqleed-e-aimma ko shirk ya haraam kahna mahez bedeeni hai.

Aljawaab:(2) Beshak Quraan aur Hadees rahbari ke liye kafee hain aur inmen sabkuch hai magar inse masaayel-o-ahkaam nikalne ki qaabeliyat hona chahiye. Samundar men moti hain magar unko nikaalne ke liye ghotakhor ki zarurat hai Aimma-e-deen Quraan-o-Hadees ke samundar ke ghotazan hain, Tib ki kitabon men sab kuch likha hai magar humko Hakeem ke pass jana aur usse nuskha tajweez karana zaruri hai aimma-e-deen Tabeeb hain Quraan-o-Hadees ke ahkaam ka ilm-e-saheeh baghair inki taqleed ke haasil karna hamare aapke liye mumkin nahin Walaqad yassarnalquraana aur humne quraan ko aasan kar diya is aayat men farmaya gaya hai ki humne Quraan ko parhne aur hifz karne ke liye aasan kar diya naki isse masaayel-o-ahkaam istimbaat-o-istikhraaj karne ke liye ki har aira ghaira ijtihaad se bebahra ulte seedhe manmani ghair moqallidon ki tarah Quraan se ahkaam ka istikhraaj karne lage agar Quraan se masaayel nikaalna aasaan hai to phir Hadees ki bhi kya

zarurat Quraan men sab kuch hai aur Quraan aasaan hai neez phir Quraan sikhaane ke liye Nabi kyon aaye? Quraan men hai Wayoallimohumul kitaaba Walhikmata aur woh nabi ahle iemaan ko kitaabullaah aur hikmat ki baaten sikhaten hain Quraan-o-Hadees ruhaani dawaayen hain aur charon Imam ruhaani tabeeb hain. Ustaazulmohaddiseen Imam Aamash shagird Hazrat-e-Anas Radiyallahutaala anhu wa ustaaz-e-Imam-e-Aazam ne Imam se kaha aie giroh-e-foqaha tum tabeeb ho aur hum mohaddiseen attar (yani dawa farosh) aur aie Abu Haneefa tumne to donon janib liye. Imam-e-ajal Sufyan sauri ne hamaare Imam Abu Haneefa rahmatullahe taala alaihe se kaha apko wo ilm khulta hai jisse hum sab ghafil hoten hain aur farmaya Abu Haneefa ka khilaaf karne wala iska muhtaaj hai ki unse martaba men bara aur ilm men ziadah ho aur aisa hona door hai(fatawa Razwiyah jild1 ka hashiya waghairah)

Aljawaab:(3) Sahaba-e-kiraam ko kisi ki taqleed ki zarurat na thi woh to Huzoor Alaihissalatowassalaam ki sohbat ki barkat se tamaam musalmanon ke Imam aur peshwa hain ki aimam-e-deen Imam Abu Haneefa wa Imam Shafeie wa Imam Malik wa Imam Ahmad bin Hambal radiyallahu taala anhum unki pairavi karte hain. Mishkaat sareef bab-e-Fazaelussahaba men hai Ashaabi kannujoome beayehomuqtadaitum ehtadaitum mere sahaaba sitaron ki tarah hain tum jinki pairavi karoge hidayat paloge. Dusri hadees hai Alaikum besunnati wa sunnatil khulafaairraashedeena tum meri aur mere khulafaye raashideen ki sunnat ko lazim pakro. Agar sahaba-e-kiraam moqallid na the to unhi ki tarah hum bhi moqallid nahin yeh kahna to aisa hai jaise ki koi kahe hum kisi ke ummati nahin Jaise hamaare nabi Alaihissalaam kisi ke ummati na the to ummati na hona sunnat-e-Rasulullah hai to usse yeh kaha jayega ki Huzoor Alaihissalato wassalaam to khud hi nabi hain sab aapki ummat hain wo kiske ummati hote hamaare liye ummati hona zaruri hai. Aise hi Sahaba-e-kiraam tamaam Musalmaanon ke Imam hain unka kaun musalmaan imam hota. Naher se pani us khet ko diya jayega jo darya se door ho. Sahaba-e-kiraam to darya-e-ilm-o-maarifat nabi Alaihissalaam se qareeb hain unko masaal-e-ahkaam -e-deen malum karne ke liye nahr-e-aemma-e-deen ki zarurat nahin. Sahaba-e-kiraam saf-e-awwal ke muqtadi hain wo bila waasta samundar-e-sina-e-paak-e-Mustafa alaihissalato wassalaam se faiz lene wale hain hum choonki is samundar se door hain lehaaza hum kisi naher ke haajatmand hain. phir samundar se hazaarha darya jaari hoten hain jin sabmen pani to samundar hi ka hai magar unsabke naam aur raaste juda hian aise hi Huzoor Alaihissalaato wassalaam aab-e-rahmat-o-ilm ke samundr hain is seena-e-paak men jo naher Imam Abu Haneefa ke seen-e-paak se hoti huie aaie use mazhab-e-hanfi kaha gaya. Jo Imam Malik ke seena-e-paak se

hoti huie aaie woh mazhab-e-Maaleki Kahlaaya isi tarah mazhab-e-Shaafeie wa Hambali. Pani sab ka ek hai magar naam judagaanaa aur un nahron ki hamen zarurat pari naki Sahaaba-e-kiraam ko jaise Hadees ki isnaad hamaare liye hai sahaaba-e-kiraam ke liye nahi.

Aljawaab:(4) Hanafi, Shafeyie, waghairah chand raaste nahin balki ek station ki chaar sharken hain ya ek darya ki chaar nahren. Chand raaste hote hain aqaayed badalne se chaaron mazhab ke aqaayed yaksaan hain sab ek jamaat-e-Ahlesunnat wa jamaat hain yahi qayaamat tak haq par qaayam rahne wali jamaat hai inka ikhtilaaf sirf kaifiyat-e-aamaal men foruie ikhtilaaf hai jaisa ki khud sahaba-e-kiraam men foruie ikhtilaaf raha. Aur Hadees men hai ikhtilaafo ummati -rahmatun meri ummat ke ulama-e-haq ka foruie ikhtilaaf rahmat hai.

Aljawaab:(5) Quraan-e-kareem men hai yauma nadou kulla onasim beimamihim jis din hum har jamaat ko uske imam ke saath bulaayenge jiski wo dunya men ittiba karte the Hazrat Ibn-e- Abbaas raiesulmofasserien radiyallahu taala anhuma ne farmaya isse woh imam-e-zamana muraad hai jiski dawat par dunya men log chale khwah usne haq ki daawat di ho ya batil ki haasil ye hai ki har qaum apne sardaar ke saath jama hogi jiske hukm par dunya men chalti rahi aur unhen usi ke naam se pukaara jayega ki falan ke muttabeyeen(Kanzul imaan wa khazaenul irfaan) is aayat ki tafseer tafseer-e-Ruhul bayaan men is tarah hai Aau moqaddamin fiddeene fauqaalo ya Hanafi, ya Shafeyie ya aayat men imam se muraad deeni peshwa hai to qayaamat men kaha jayega aie Hanafi aie Shafeyie. isse maalum hua ki qayaamat ke din har insaan ko uske imam ke saath bulaya jayega youn kaha jayega aie Hanafio aie Shafeiyo aie Maalikeyo aie hambaliyo to jisne imam ko na pakra uski taqleed naki usko kiske saath bulaya jaayega uske baare men Sufiya-e-kiraam farmate hain ki jiska koi imaam nahi uska imam Shaitaan hai.

Aljawaab:(6) In charon imamon se pahle Sahaba wa taabeyeen men bhi mujhtahid wa faqeeh huye aur unke baad bhi bare -bare faqeeh paida huye lekin in charon imamon ne Quraan-o-Hadees-o-ijmaa-o-Qayaas-o-dalaayel-e-Sharaiya se apne bepanaah kasbi wa wahbi uloom ke zareeye bemisaal mehnat-o-mashaqqat bemisaal tahqeeq-o-tadqeeq karke jo mokammal fiqah ki tadween-o-tarteeb karke insaan ki zindgi ke har baab har pahlu har shoba-e-maut-o-zeest se motaalliq islaami qawaneen ki jitni aur jaisi kitaaben tasneef ki hain aisee jame aur mofassal wa modallal kitaaben in charon imamon se pahle kisi faqeeh wa mujtahid ne mudawwan wa murattab nahin ki thin aur unke bad aisee kitabe fiqh ki tadween ki ummeed na thi aur in charon imamon ki fiqah dusray foqaha ki fiqh se mustaghni karne wali thi is liye dusri sadi hijri men

ulamaaye haq ne is baat per ijmaa kar liya ki ab inhi charon aemma-e-Ahlesunnat men se kisi ek ki taqleed ki jaye inke alaawah kisi aur ki taqleed jaayez nahin. Hazrat shaah wali ullah sahab mohaddis dehlavi apni kitaab Alinsaaf men likhten hain Baadalmeataine zahara bainahum ittibaohomul mujtahedeena beaayaanehim yani do sadi hijri ke baad khaas ek mujtahid ki pairawi raayej huei musalmaanon ke drmiyaan aur is zamaane me yahi wajib hai.Tahtaawi haashiaye Durr-e-mukhtaar men hai Haazehil firqatunnaajiato qadijtamaatilyauma fee mazaahiba arbaatin humul Hanafiyouna walmalikiyouna washshaafeieyouna walhambaliyouna rahemahumullahu waman kaana kharijan anhaazihilarbaate fee haazihizzamaane fahowa min ahlil bidate wannare yani firqae naajia ahlesunnat wa jamaat ahle haq ka giroh inhi aimma-e-arba ki taqleed men mujtame wa munhasir ho gaya jo in charon se baahar hoga woh bad mazhab aur naari hai.

Aljawaab:(7) Durr-e-mukhtaar men reton ki gintiyon ke barabar Allah taala ki laanat usper ki gayaie hai jo Abu Haneefa rahmatullahe taala alaihe ke qaul ko rad kare haq na jane jaise ghair moqallideen aison hiper Allah taala ki laanat kigaie hai aur Shafeyie aur Maaleki wa hambali jo apne mazhab par chalte huye mazhabe Hanafi ko bhi haq maante hain unper laanat kyon hogi woh hazraat bhi to sunni moqallid hone ki wajah se firqaye naajiyah Ahlesunnat wa jamaat se hain. Asal men Durr-e-mukhtaar men Hazrat Abdullh bin Mubaarak ke chand ashaar hain hazrat Imam-e-Aazam Abu Haneefah ki madah men nawen aur daswen ashaar men farmaaya ki imam Shafeie bin Idrees ne Abu Haneefah ki shaan men farmaaya ki faqeeh log fiqh men imam Abu Haneefa ki fiqh par eyaal hain isse istifaadah ke mohtaaj hain aakhri sher men farmaaya reton ki gintiyon ke baraabar hamaare rab ki laanat uspar jisne Abu Haneefa ke qaul ko rad kiya Durr-e-mukhtaar ke hashiya Raddul mohtaar men hai qaulohu (Ala man radda qaula Abi Haneefata) Aie ala man radda maaqaalahu minal ahkaamishsharaieyate mohtaqeran lahaa fainna zaalika moojibuttarde walibaade yaani laanat uspar hai jisne Abu Haneefah ke aqwaal-o-ahkaam ko tahqeeran rad kiya ki yaqeenan yeh baat mojibe laanat hai aur ye ghair moqallideen ka shewah. hai inhi jaison par laanat bheji gaie hai. Hazrat Abdullah bin Mubaarak aur imam-e-Shafeyie faqeeh-o-mujtahid hain woh to imam-e-Aazam Abu Haneefah ki tareef kar rahe hain. Sayel ki yeh khiyaanat hai ki woh Abu Haneefah ke qaul ke rad karne se Muraad le raha hai unke aur dusre Imamon ke darmiyaani ikhtilaaf ko aur Shaafeiyon, Maalekiyon, Hambaliyon par laanat samajh rahaa hai halaanki laanat ghair moqallideen par ki gaie hai jo imam-e-Aazam Abu Haneefah ke ahkaam-e-sharaiya ko ehtiqaar ke saath rad karte hain aur nahin maante.

Aljawaab:(8) Mazhab-e-imam-e-Shafeyie ka moqallid jab imam ke peechhe Sura-e-Fatiha parhega farz samajhkar to woh haq par isliye hai ki woh apne imam ki taqleed kar raha hai aur jo ghair moqallid Sura-e-Fatiha parhega imam ke peechhe agarche woh apni samajh se Hadees par amal karne ki neeyat se parhe to woh nahaq hai ki baraah-e-raast hadees par amal karna chaahta hai aur yeh uske liye najaayez hai isliye ki betaqleed-e-imam hai.

Aljawaab:(9) Quraan-e-kareem men hai yauma nadou kulla onasim beimamihim jis din hum har jamaat ko uske imam ke saath bulaayenge. Iski tafseer tafseer-e-Roohul bayaan men is tarah hai Aau moqaddamin fiddeene ya imam deeni peshwaa hai to qayaamat men istarah bulaya jaayega aie Hanafi aie Shafeyie isse maaloom hua ki qayaamat ke din har insaan ko uske imam wa peshwa ke saath bulaaya jaayega younki aie Hanafiyo aie Shaafeiyo aie Maalekiyo aie Hambaliyo chalo. Aur jab khaas khaas mazhab ke naam se pukaarega to khaas mazhab khaas maslak ke mutaabiq Namaaziyon ka hisaab bhi lega.

Aljawaab:(10) Mokallaf do tarah ke hain ek mujtahid dusre ghair mujtahid. Mujtahid woh hai jismen is qadar ilmi liyaqat aur qaabiliyat ho ki Quraani ishaaraat-o-romooz samajh sake aur Quraan-o-Hadees ke maqaasid wa mataalib ko pahchaan sake unse masaayel nikaal sake unke naasikh-o-mansookh ka poora ilm rakhta ho ilm-e-Surf-o-nahw-o-Loghat wa ilm-e-Balaaghat maani-o-bayaan waghairah uloom men usko puri mahaarat haasil ho ahkaam ki tamaam aayaton aur Hadeeson par uski nazar ho uske saath zaki aur khush faham ho (uske liye dekho tafseeraat-t-e-Ahmadiyah waghairah) aur jo is darja par na pahuncha ho woh ghair mujtahid hai. Ghair mujtahid ke liye taqleed wajib hai. Mujtahid ke liye taqleed manaa hai. Aaj kal ke moqallid aur ghair moqallid moulvi kahlaane waale sab ghair mujtahid hain aur ghair mujtahid ko Quraan yaa Hadees se masaayel akhz karna baghair kisi imam ki taqleed ke hargiz jaayez nahin ki woh uska ahel nahin. Shafeyie maslak wala rafe yadain karta hai to imam-e-Shafeyie ki taqleed ke zareeaa karta hai isliye woh amal haq-o-maqbool hai kyonki imam-e-Shafeyie ke nazdeek rafe yadain ki Hadees mansookh wa matrook nahin. aur ghair moqallideen rafe yadain karen to durust nahin ki yeh betaqleed-e-imam karte hain aur yeh uske ahel nahin.Ek ghair moqallid maulvi ne daawa-e-ijtihaad kiya tha ek Hanafi aalim ne unse sirf itna poochha ki Sura-e-Takaasur se kis qadar masaayel aap nikaal sakte hain aur ismen haqeeqat-o-majaaz, sareeh-o-kinaayah, zahir-o-nas kitne hain un bechaare ne un cheezon ke naam bhi na sune the. Baaz ghair

moqalledeen kahte hain ke hum men ijtahaad karne ki quwat hai lihaaza hum kisi ki taqleed nahin karte iske liye taweel guftugu ki zarurat nahin hum sirf yeh dikhana chahten hian ki ijtihaad ke liye kis qadar ilm ki zarurat hai aur in logon ko woh quwat-e-ilmi haasil hai ya nahin. Hazrat imam raazi, Hazrat imam ghezaali, huzoor ghaus-e-Aazam jeelaani baghdadi, Hazrat Bayazeed bustaami Hazrat Shah bahaulhaq naqshband, Bahrul uloom Hazrat maulana Abdul ali firangi mahli, Hazrat shekh Abdulhaq mohaddis dehlavi aise paaye ke ulma wa mashaayekh guzre hain ki unpar ahle islam jisqadar bhi fakhr karen kam hai magar in hazraat men se koi sahab bhi mujtahid na huye balki sab moqallid hi huye khwah imam Shaafeyie ke moqallid hon ya Abu Hfeefa waghairah ke radeyallaho taala anhum ajmaeen.Zamaana-e-maujoodah men kaun unki qaabeliyat ka hai jab in hazraat ka ilm mujtahid banne ke liye kafi na hua to jin bechaaron ko abhi Hadees ki kitaabon ke naam lena bhi na aaye woh kis shumaar men hain.

Aljawaab:(11) Chaaron imam imam Abu Haneefa, Imam Shafeyie, imam Malik, imam Ahmad bin Hambal ahlesunnat wa jamaat se hain. Aqaayed sab ke ek hain in hazraat ka ikhtilaaf sirf kaifiat-e-aamaal men foruie ikhtilaaf hai. Najdiyon ghair moqallidon se pahle haram shareef masjid-e-Haraam men chaar mosalle the Hanafi mosalla, Shafeyie mosalla, Maaleki mosalla, Humbali mosalla chaaron mosalle ke alag-alag imam the sab sunni moqallid the chaaron mazhab ke ulamaa wa aimma-e-masjid-e-Haraam ek dusre ka ehtiraam karte the. Namazen apne apne imam ke mazhab ke mutabiq parhte the. maulvi Basheer Ahmad qadri deobandi modarris madrasa qaasimul uloom pakistaan likhte hain ki hindustan men is (ghair moqallid) firqe ka zahoor wa ojood angrez ki nazre karam aur chashme iltifaat kaareheene minnat hai. Hindustan men jab angrez ne apne manhoos qadam jamaaye to usne musalmaanon men intishaar-o-khafashaar, Ikhtilaaf-o-iftiraaq aur tashattut wa lamarkaziyat paida karne ke liye "Larao aur hukoomat karo" ke shaatiraana usool ke tahet yahan ke bashindgaan ko mazhabi aazaadi di kyunki woh iblees-e-siyaasat tha binabareen woh bakhubi jaanta tha ki mazhabi aazaad khayaali hi tamaam fitnon ka mumba masdar aur sar chashma hai is mazhabi aazaadi ke nateeje men firqa-e- ghair moqallideen zohoor pezeer hua(Ahle Hadees aur Angarez safa no.6) taleef maulvi Basheer Ahmad qadri deobandi.

Jab aqaayed charon imamon ke ek hain to ek firqa huye na ki chand. Wala tafarraqu ki aayat men un khayalaat wa afaal se moaanaat ki gaie hai jo musalmaanon ke darmiyaan tafarruq ka sabab hon tareeqe muslemeen mazhabe ahlesunnat wa jamaat ke siwa koi raah ikhtiyaar karna deen men tafarruq ka

sabab hai jaise firqa-e-ghair moqalledeen ki unke batil khayaalaat ummat-e-muslima ke tafarruq ka sabab hain.

Aljawaab:(12) Agar koi moqallid aalim ya mufti ya shaikhul hadees ko koi aisi hadees mile jo uske imam ke qaul ke khelaaf maloom hoti ho us aalim mufti shaikhul hadees ko apne imam ke fiqah ki kutb-e-hadees ya us imam ke fiqh ki kitaabon ka motalaa karna chahiye jaise mazhab-e-Hanafi ki kutb-e-hadees Tahawi shareef aur Moatta imam mohammad aur mazhab-e-Hanafi ki kutb-e-fiqh Hidaayah wa Durr-e-mukhtaar waghairah taaki maaloom hojaye ki apne imam ne is hadees ke mansookh hone ki bina par ya unke nazdeek is hadees ke saheeh na hone ki bina par amal nahin kiya ya is hadees ka unke nazdeek koi aisa manaa hai jis manaa ke lihaaz se qaul-e-imam se mokhaalifat nahin hoti. Agar kitabon ki taraf rojukiye baghair kahde ki ye hadees hamaare maslak ke khilaaf hai hamaare imam ka uske zaahiri manaa par amal nahin to ismen koi qabahat nahin is aayat-e-kareema ko yahan pesh karna bilkul naadaani aur bemauqa hai.

Aljawaab:(13) Quraan-o-Hadees bahut bari Allah wa Rasool ki amaanaat hain is amaanat se masaayele deeniya ke ishtikhraj par jo qadir hain yani mujtahedeen wahi is amaanat ke ahel hain. Ghair mujtahid jaise aajkal ke ulama jo istikhraaje masaayel par qadir nahin unko Quran-o- Hadees se masaayel istimbaat karna ya unko uska ahel samajhna amaanat-e-Quraan-o-Hadees ko zaaye karna hai aur hadees men hai qurbe qayaamat ki alaamaat men se hai ki deen ka kaam naahel karne lagen jaise ghair moqalledeen-e-zamaana ka betaqleed-e-imam ulte seedhe Quraan -o- Hadees se ghalat salat masaayel bayaan karna.

Aljawaab:(14) Taqleed ke manaa yeh hain ki chaaron imamon ko barhaq jaante huye kisi ek imam ki pairvi kare tamaam masaayele sharaiyah par amal karne men jab kisi ek imam ki pairavi karne laga tamaam masaayel men to ab islaam men pura dakhil hogaya aur jaise taqleed na karna najaayez hai aise hi yeh bhi najaayez hai ki kuchh masaayel men ek imam ki pairavi aur kuchh masaayel men dusre imam ki balki tamaam masaayel men ek hi imam ki pairavi wajib hai ki charon ki fiqh mokammal hai aur jo ab tak jis imam ki taqleed kar raha hai aaendah bhi usi imam ki taqleed kare aur yeh jaayez nahin ki Hanafi Shafeyie ban jaaye ya Shafeyie Hanafi ban jaaye.

Aljawaab:(15) Huzoor aqdas Rasoole aazam imamulambiya mahboobe khuda sallallahu taala alaihe wasallam ko jo lewaulhamd marhamat hoga usi ek jhande ke neeche tamaam moumeneen hazraat hazrat Aadam alaisissalaam se lekar aakhir tak sub chaaron imam bhi usi ke neeche honge taaki wahaan bhi zahir ho jaaye sub par ki Huzoor sallallahu taala alaihe

wasallam ilm ke samundar hain aur yeh chaaron imam isi ek samundar ki chaar nadiyan hain.

Aljawaab:(16) Chaaron imaamon ne Rasoolullah sallallahu taala alaihe wasallam ke tareeq-e-namaaz ko bayaan farmaya hai unka bayan kiya hua tareeqa-e-Rasoolullah Sallallahu taala alaihe wasllam ka tareeqah hai jo in imaamon men se kisi ek ke tareeqe par namaaz parhega woh namaaz Rasoolullah Sallallahu taala alaihe wasllam hi ke tareeqe par hogi.

Aljawaab:(17) Yeh Hanafiyon par bohtaan aur ifteraa hai ki unhon ne kisi zamaane men kisi jagah Shafeiyon ko andhadhund qatl kardiya haan yeh ho sakta hai ki najdi aqaayed waale ghair moqalledeen jo apne aapko aameen biljaher kahne aur rafe yadain karne ki bina par kahin kahin Shafeyie kahlaate hain unhin logon ko sunni Hanafiyon ne kahin qatl kiya ho unki kisi sharaarat ki bina par magar yeh Shaafeyie kahan hain Shaafeyie to woh hai jo sunni saheehulaqeedah ho aur imam shafeyie ke mazhab par chalta ho najdi aqeedah waale buland aawaaz se aameen kahne waale aur haath uthane waale hargiz shafeyie nahin.

Aljawaab:(18) Allah taala jalla wa ala hamen taleem farma raha hai sirate mustaqeem par chalne ki dua bata raha hai Ehdinassiraatal mustaqeema siratallazeena anamta alaihim aie Rabulaalameen humko seedha raasta chala unka raasta jinpar toone inaam kiya isse maloom hua ki sirate mustaqeem wahi hai jin par allah ke nek bande chale hon aur tamaam mufassireen, mohaddiseen, foqahaa, Aauliya Allah, Ghaus-o-qutub-o-Abdaal Allah ke nek bande hain woh sabhi moqallid guzre lihaaza taqleed hi seedha raasta hua koi mohaddis wa mofassir ghair moqallid na guzra ghair moqallid wo hai jo ghair mujtahid ho aur taqleed na kare shafeyie mazhab ka Aameen biljaher kahega to imam Shaafeyie ki taqleed ki bina par isliye barhaq hai aur jo na mujtahid hai aur na kisi imam ka moqallid jaise ghair moqlledeen-e-zamana inka aameen bailjaher kahna nahaq hai ki yeh log betaqleede imam Quraan aur Hadees par amal karne ke ahel nahin.

Aljawaab:(19) Osool-e-Fiqh-e-Hanafi ki mashhoor aalam kitab Noorul anwaar men hai Alijamaao fishshariate ittifaqo mujtahedeena saleheena min ummate mohammadin alaihissalamo fi asrin waahidin ala amrin qaulien awu felien aur Noorul Anwaar ke matn manaar men hai wa ahlul ijmaaye mankaana mujtahedan salihan illa feema yustaghnaa feehe anilijtihaade laisa feehe hawan wala fisqun yani shareeat men ijma ka manaa hai kisi ijtehaadi amr-e-qauli ya feli par kisi ek zamana men mujtahedeen ummat-e-Mohammad sallallahu taala alaihe wasallam ka ittifaaq kar lena ya kisi ghair ijtehaadi amre qauli ya feli par kisi ek zamana men ulma ghair ulama saleheene ummat ka ittifaaq

kar lena jaise dusree sadi hijri ke baad teesri sadi hijri men Harmain taiebain wa deegar belaade islaam ke ulama ghair ulama tamaam saleheene ummat ka ittifaaq kar lena aimma-e-arba men se kisi ek imam ki taqleed par yeh ek ijmaa ki misaal hai iski tafseel hazrat shah waliullah saheb dehlavi ki kitaab Alinsaaf men hai.

Aljawaab:(20/21) khulafa-e-Raashedeen Ridwanullahe taala alaihim ajmaeen beshak aemma-e-arba se afzal hain yaani Allah azza wa jalla ke yahan ziyada izzat wa manzilat waale hain. khulafa-e-Raashedeen Huzoor Sallallahu taala alaihe wasallam ki sohbat ki barkat se tamaam musalmaanon ke imam aur peshwa hain ki aimma-e-deen Imam Abu Haneefa wa Shaafeyie waghairah radiyallahu taala anhum unki pairavi karte hain choonki chaaron imamon ne jo fiqh mudawwan wa murattab ki hai jisme khulafa-e-Raashedeen ki bhi pairavi hai woh jaame kitaabon ki shakl men hai aisi jaame fiqhee kitaaben kholafae Raashedeen ne murattab nahin keen agarche woh aimma-e-arba se afzal hainis liye chaaron imaamon ki taqleed ki jaati hai in imamon ki taqleed kholafa-e-Raashedeen ki bhi taqleed hai Raddul mohtaar men hai yajoozo taqleedul mafdoole ma wajoodil afdale wa behee qaalal Hanafiyato walmaalekiyato wa aksarul Hanabilate washshafeyieyate yaani afzal ke hote huye mafzool ki taqleed jaayez hai aur isi ke qaayal hain tamaam Hanafi wa Maliki foqhaa aur aksar Humbali wa Shaafeyie foqahaa.

Aljawaab:(22) beshak yeh hazraate kiraam imam hasan wa husain wa zainulaabedeen wa imam baaqir wa imam jaafar saadiq radiyallahu taala anhum ajmaeen Rasoolullah sallallahu taala alai wasallam ke ahle bait se hain ulmaae rabbanieen se hain baaz unmen sahaabi bhi hain in aetebaraat se aimma-e-arba se afzal hain yani Allah azza wajalla ke yahan ziyaadah izzat-o-martabat waale hain . Yeh hazraat bhi hamaare peshwa hain magar aimma-e-arba ki taqleed hum ahlesunnat wa jamaat isliye karte hain ki in imamonne jo kaarnaama anjaam diya hai apni quwat-e-ijtihaadi ke zareeye aur fiqh ki islaami qawaaneen ki jo tadween ki hai wo aisi jaame tadween hai ki mazkoorussadr baargaahon se saadir na huie isiliye aimma-e-ahle bait se mafzool aimma-e-arba ki taqleed par ulama-e-Haramain Taiyebain aur dusre bilaad ke ulamaaye ahle sunnat ka teen hijri men ijmaa hogaya. Aimma-e-ahlebait ki taqleed ki wajah se hum raafeziyon ko rafezi nahin kahte balki unke aqaaede makhsoosah khilaafe islaam ki wajah se unko Rafezi kaha jaata hai.

Aljawaab:(23) Quraan kitaab-e-qaanoon hai aur qaanoon men kisi khas shakhs ka bayaan nahin kiya jaata jaise Quraan-e-azeem men hai jo chori kare mard ho ya aurat to uska haath kaato koi bhi ho is aayat men zaid, bakr

waghairah ke naam se chor ke haath kaatne ka hukm bayaan nahin kiya gaya ek mutlak aur aam hukm bayaan kar diya gaya isi ke tahet zaid, Amr, bakr har chor ke hukm ka bayaan ho gaya. isi tarah parwardigaare aalam ne farmaaya Yaaaieohallazeena Aamanu Ateeoullah wa ateewurrasoola wa olilamre minkum aie eimaan waalo Allah ki etaat karo aur Rasool ki itaat karo aur hukm waalon ki jo tummen se hon. Is aayat men teen zaaton ki etaat ka hukmdiya gaya Allah ki, Rasool ki, Amr waalon yaani fiqh wa istinbaat waale ulamaa ki. Magar ateewoo do jagah laaya gaya hai Allah ke liye ek aur Rasool alaihissalaam aur hukm waalon ke liye ek kyunki Allah ki etaat uske har farmaan men ki jaayegi na ki uske har fel men woh kuffaar ko rozi deta hai kabhi unko zahiri fateh deta hai woh kufr karte hain magar unko fauran azaab nahin bhejta hum ismen Rubtaala ki pairavi nahi kar sakte ki kuffar ki madad karen brkhelaaf nabi alaihissalaam aur imam-e-mujtahid ke ki unka har hukm unka har kaam aur unka kisi ko kuch kaam karte hue dekhkar khaamosh rahna mana na karna teenon cheezon men pairavi ki jaayegi is farq ki wajah se do jagah ateewoo frmaaya agar koi kahe olilamr se muraad sultaan-e-islaami hai to sultaan-e-islaami ki etaat sharaie ahkaam men ki jaayegi na ki khilaaf-e-shara cheezon men aur sultaan woh sharaie ahkaam ulama-e-mujtahrdeen se maloom karega to sultaan ke ahkaam men faqeeh-o-mujtahid hi ka hukmhota hai. Islaami baadshah mahez usko jaari karne waala hota hai tamaam reaaya ka hakim baadshah aur baadshah ka hakim imam-e-mujtahid lihaaza nateeja wahi nikla ki olilamr ulama-e-mujtahideen hi huye aimma-e-arba imam Abu Haneefa aur imam Shafeyie aur imam Maalik aur imam Ahmad bin humbal azeemushshaan olulamr hain isliye inki taqleed ka soboot Quraan se badarjae aulaa huwa Quraan-e-kareem men hai Fasalu ahlazzikre inkuntum laatalmoon to poochho tum ilm waalon se agar tum nahin jaante is aayat se bhi saabit huwa ki jo shakhs jis masla ko na jaanta ho woh ahle ilm se daryaaft kare. Woh ilmi ijtihaadi masaayel jinke Quraan-o-Hadees se nikaalne ki hum men taaqat nahin mujtahideen se daryaaft kiye jaayen Hadees shareef men hai ki Hazrate Moaaz bin jabal ko Huzoor alaihissalatowassalaam ne yaman ka haakim banakar bhejte waqt poochha ki kis cheez se faisla karoge arz kiya kitaabullah se farmaaya agar usmen na paao to arz kiya uske Rasool ki sunnat yaani Hadees se farmaaya agar usmen bhi na paao to arz kiya Ajtahedo beraie wala aalu qaala fadaraba Rasoolullahe sallallahu alaihe wasallama ala sadrehi waqaala Alhamdolillahillazi waffaqa Rasoola Rasoolillahe lima yarda behi Rasoolullahe ki apni raai se ijtihaad karunga aur kami na karunga Rawine kahato Rasoolullah sallallahu taala alaihe wasallam ne unke seene par daste mubaarak maara aur farmaaya hamd hai

Allah ki jisne mere faristaadah ko us cheez ki taufeeq dee jisse uska Rasool raazi hai.Is hadees se sabit huwaa ki mujtahideen apne ijtihaad se jo masaayel bataayen woh bhi masaayele deen hain aur logon par in masaayel men itaat laazim hai yahi taqleed hai.

Aljawaab:(24) Ghair mujtahid par taqleed waajib hai. Mujtahid ke liye taqleed manaa hai. Mujtahid ke chhe tabqe hain.

(1) Mujtahid fishshara (2)Mujtahid filmazhab(3)Mujtahid filmasaayel (4)Ashaab takhreej(5) Ashaabuttarjeeh(6) Ashaabuttamyiez.(bahawaala-e-moqaddama-e-Shaami bahs-e-tabqaatul foqahaa)

(1) Mujtahid fishshara: woh hazraat hain jinhon ne ijtihaad karne ke baad qawaayed banaye jaise chaaron imam Abu Haneefa, Shafeyie, Maalik, Ahmad bin Humbal radiyallahu taala anhum ajmaeen.

(2) Mujtahid filmazhab: woh hazraat hain jo mujtahid fishshara ke usool-o-qawaayed men taqleed karte hain aur unke usool se masaayele sharaieyah faraieyah khud istimbaat-o-istikhraaj kar sakte hain jaise mazhabe Hanafi men imam Abu yousuf wa imam mohammad wa imam Ibne Mubaarak waghairah tilaamizae imam Abu Haneefa rahemahomullaho taala ajmaeen ki yeh hazraat qawaayed men hazrat imam Abu Haneefa radiyallaho taala anho ke moqallid hain aur masaayel ke istimbaat men khud mujtahid.

(3) Mujtahid filmasaayel: Woh hazraat hain jo qawaayed aur masaayele faraieyah dono men moqallid hain magar wo masaayel jinke motaaliq aimma ki tashreeh nahin milti unko Quraan-o-Hadees waghairah dalaayele saharaieyah se nikaal sakte hain jaise imam Abu jaafar Tahaavi aur Fakhruddeen Qaazi khan aur Shamshul aimma alhulwaani wa Shamshul aimma Assarakhsi wa Fakhrulislaam Bazdawi waamsaalohum.

(4) Ashaab-e-Takhreej: Woh hazraat hain jo ijtihaad to bilkul nahin kar sakte haan aimma men se kisi imam ke mujmal qaul ki tafseer kar sakte hain jaise imam Karkhi waghairah.

(5) Ashaab-e-Tarjeeh: Woh hazraat hain jo imam sahab ki chund riwayaat men se baaz ko tarjeeh de sakte hain yaani agar kisi masla men hazrat imam Abu Haneefa radiyallahu taala anhu ke do qaul riwaayat men aaye to unmense kisko tarjeeh den yeh wo kar sakten hain isi tarah jahaan imam saheb aur saahebain yaani Abu yousuf wa Mohammad ka ikhtilaaf hoto kisi ke qaul ko tarjeeh de sakte hain ki haaza aula haaza asah waghairah ki yeh behtar yaa yeh ziyaadah saheeh waghairah hain jaise Abulhasan saheb-e-Qudoori aur Burhaanuddeen saheb-e-Hidaayah.

(6) Ashaab-e-Tamyiez: Woh hazraat hainjo zahir mazhab aur riwaayaate naadirah isi tarah qaul-e-zaeef aur qawi wa aqwa men farq kar sakte hain ki

aqwaal-e- mardoodah aur riwaayaate zaeefah ko tark kar den aur saheeh riwaayaat aur motabar qaul ko len jaise sahebe Kanzuddaqaayeq aur sahebe Durr-e-Mukhtaar waghairah jin men in chhe wasfon men se kuchh na ho woh mahez moqallid hain jaise hamaare zamaane ke ulamaaye kiraam ki unka kaam yahi hai ki chaaron men se kisi mazhab ki kitaab se masaayel dekhakar logon ko bataden.

Aljawaab:(25) Hazrate Eisaa alaihissalaam kisi ki taqleed nahin farmaayenge nabi kisi ki taqleed nahin karta woh baraahe raast Allah ke hukm par amal karta hai haan hazrate Eisa alaihissalaam ke amal mazhab-e-Hanafi ke motaabiq honge isse mazhab-e-Hanafi ki sabse kaamil tar tasweeb-o- tasdeeq saabit hogi jab hazrate Eisa maseeh alaihissalaam aasmaan se jaama masjid damashq ke sharqi minarah par nozool farmaayenge subh ka waqt hoga namaaze fajr ke liye iqaamat ho chuki hogi hazrate imam Mahdi ko ki us jamaat men maujood honge imamat ka hukm denge hazrate imam Mahdi radiyallahu taala anhu Namaaz parhayenge tareeqa-e-Hanafi ke motaabiq na yun ki moqallid-e-Hanafi honge balki yunki sayyade aalam sallallaho taala alaihe wasallam usi tarah namaaz parhaane ke liye farmayenge us din khul jaayega ki Allah wa Rasool ko sabse ziyaadah pasand mazhab-e-Hanafi hai agar woh mujtahid hain to jumla masaayel men unka ijtihaad warna huzoor Sallallaho taala alaihe wasallam ka irshaad motaabiq-e-mazhab-e-imam-e-Aazam Abu Haneefa hoga. Bukhaari shareef jild-1 safha 490 men hai An Abi horairata qaala qaala Rasoolullahe sallallaho alaihe wasallama kaifa antum izaa nazala ibno maryama feekum wa imamokum minkum. Tumhara kya haal hoga jab tum men ibne maryam nozool farmaayenge aur tumhaara imam tum men se hoga yaani hazrate Eisa alaihissalaam ke hukm se hazrate imam Mahdi namaaz parhaayenge taaki zaahir ho jaaye ki nozool farmaane ke bad hazrate Eisa alaihissalaam shareeate Mohammadi ke muttabe hain. Hazrat Imam Mahdi bahukme Eisaa ibne maryam alaihissalaam imamat farmaayenge aur unki iqtidaa men hazrate Eisa ibne maryam alaihissalaam namaaz ada karenge aur donon hazraat taabeye shareeat-e-Mohammadi aur motabiq-e-mazhab-e-Hanafi namaaz ada karenge gharaz us zamaane men tamaam mazaahib munqate ho jaayenge aur sirf masaayele mazhab-e-Hanafi baaqi rahenge wa lihaaza akaabir-e-aimma-e-kashf ne farmaaya ki chashmaye shareeat-e-kubra se bahut nahren niklin aur thori thori door jaakar khushk hogaien magar mazaahib-e-arba ki chaaron nahren josho aab-o-taab ke saath bahut door tak baheen aakhir men jaakar woh teen nahren bhi thum gaien aur sirf mazhab-e-Hanafi ki naher aakhir tak jaari rahi ye kashf akaabir-e-aimma-e-shaafeyieyah ka bayaan hain rahmatullahe taala alaihim ajmaeen(Iqtibaas az Bukhaari wa

haashia-e-Bukhaari wa malfoozaat-e-aala hazrat dom wa bahaare shareeat hissa awwal waghairah).

Aljawaab:(26) Hum apne imam ki taqleed ke zariye hadees par amal karte hain Hadees ke jo maani imam ne bayaan farmaaye hain unhi maani par amal karte hain fir tarke hadees ka kya sawaal imam Abu Haneefa rahmatullahitaala alaihe far mate hain Izaa sahhal hadeeso fahowa mazhabi jab hadeese saheeh humko mili wahi hamara mazhab hai. Taarike hadees ghair moqallid hain jo hadees-o-Quraan ke mahez zaaheri manaa apne manse baghair kisi mujtahid ki taqleed ke gharh lete hain. Tafseer-e-saawi sura-e-kahaf Wazkur rabbaka izaa naseeta ki tafseer men hai walayajoozo taqleedo maadalmazaahibil arbaate wa inwafaqa qaulassahabate walhadeesassaheeha walaayata falkhaarijo minalmazahibil arbaate daallun modillun warubama addaaho zaalika ilalkufre leannalakhza bezaahirilkitaabe wassunate minaslilkufre yaani chaar mazhabon ke siwa kisi ki taqleed jaayez nahin agarche woh sahaaba ke qaul aur hadees aur aayatr ke mowaafiq hi ho jo in chaar mazhabon se kharij hai woh gumraah aur gumraah karne waala hai kyunki hadees-o-Quraan ke mahez zaahiri manaa lena kufr ki jar hai. Tafseer-e-kabeer Tafseer-e-khaazin, Tafseere baizaawi, Tafseere jalaalain waale saare mofassereen shafeyie hain Tafseer-e-madaarik Tafseer-e-saawi Tafseeraat-e-Ahmadiyah Tafseere khazaayenul irfaan waale saare mofassereen Hanafi hain aur Auliya Allaha saare ke saare moqallid hain Hanafi Shaafeyie maaliki Humbali hain ghair moqallideen sochain ki unmen kitne mohaddis kitne mofassir kitne foqahaa kitne auliyaa hain unki jar kis zameen par qaayem hai aur woh kis darakht ki shaakh hain aql ka taqaaza bhi yahi hai ki taqleed ashad zaroori fareeza hai aur ghair moqallediyat najdiyat zahre qaatile imaan hai kufr ki taraf lejaane waali hai.

Aljawaab:(27) Qabr men deen poochha jaayega maadeeenoka tera deen kya hai aur deen aqaayed ka naam hai har imam ka deen ek hihai jaisa ki har nabi ka deen ek hai Bukhaari shareef ki hadees hai Alambiyaao ikhwatun leallatin ummahaatohum shatta wa deenohum waahidun sab nabi baap men shareek bhai hain yaani deen sab ka ek hai aur maayen yaani foruie ahkaam mukhtalif hain.

Aljawaab:(28) Jab hum Allah wa Rasool ke hukm se mujtahideene kiraam aimma-e-arba ki taqleed karte hain to unki itaat Allah wa Rasool ki itaat huei to Allah wa Rasool ki itaat se munh morne ka sawaal naadaani wa jahaalat hai chaaron mazhab ek maslak-e-Ahle sunnat wa jamaat hain aur yahi maslak-e-siraat-e-mustaqeem hai yahi allazeena anamt alaihim ka raasta hai darmiyaani lakeer kheenchkar Huzoor sallallahu taala alaisi wasallam ne isi ki taraf ishaarah farmaaya hai isi ko Quraan-o-Hadees men siraat-e-mustaqeem

farmaaya aur chand lakeerain beech waali seedhi lakeer ke daahne baayen jo aapne kheenchi hain unse najdiyat ghair moqallediyat waghairohoma ki shaitaani raahon par tambeeh farmaayie hai.

Hazrat jaabir radiyallahu taala anhu se jo riwaayat ibne Maaja men hai jisme beech waali lakeer ke dahne do lakeeron aur baayen dó lakeeron ka zikr hai jinse saayel ne chaaron mazaahib moraad liye hain apni ghair moqallidiyat waali khabees aadat ki bina par ibne maaj ke haashiye men isi riwaayat ke baare men Allaama Boosiri alaihirrahma farmaate hain chaar lakeer waali riwaayat ko tanha ibne maaja ne riwaayat kiya hai kisi aur mohaddis ne riwaayat nahi ki aur farmaaya is hadees par aetiraaz hai uske saheeh hone men kyunki uska ek raavi mujaalid bin saad ghair seqa hai aur deegar hadeesain jo imam Ahmad wa Nasaie waghairah ne riwaayat ki hain unmen is tarah hai ki Huzoor sallallahu taala alaihe wasallam ne ek lakeer seedhi kheenchi aur chund lakeerain dahne aur chund lakeeren baayen kheencheen beech waali se siraate mustaqeem Ahle sunnat wa jamaat moraad hai aur daahni baayein lakeeron se baatil firqe Najdiyat ghair moqallediyat waghairah moraad hain. Ibne Maaja ki haashiya waali ibaarat yeh hai In farada behi ibno maajataa qaalal Boosiri haaza isnaadohu feehe maqaalun min mojaaledibne saadin. yaani jis hadees men beech waali lakeer ke dahne aur baayen do do lakeeren hain is hadees ko tanha ibne maaja ne bayaan kiya kisi aur mohaddis ne bayaan nahin kiya Allama Boosiri ne farmaaya is hadees ki isnaad men aetiraaz hai mujaalid bin saad raavi ki wajah se. Wallaho taala aalam. kaatibul ajwibate Mohammad Azam ghuferalahu

Muftiye Razvi Daarul Iftaa Huzoor Muftiye Azam Alaihirrahmah,
Bareilly Shareef
22 jomaadal aakhirah 1431 hijri
Mutaabiq 6 June 2010 eiswi roaz yakshamba